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"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" — LUKE XII. 57.

VOL. XIII.—NO. 19. BOSTON, SATURDAY, MAY 10, 1834. WHOLE NO. 665.

MISCELLANEOUS.

RELIGION IN FRANCE.

In a letter dated Paris, Feb. 24, 1834, and addressed by Rev Adolphe Monod to a gentleman of Albany, the writer acknowledges the receipt of a sum of money forwarded from Albany, by a few Orthodox Christians, to assist in sustaining "the interest of evangelical religion in Lyons." The following extracts will show what measures are in operation for introducing Calvinistic Christianity into France.

"We have received help from several quarters," says M.M. "from America, and, amongst others, from Mr Peter Augustus Jay, of New York, who took a special interest in the work as a *descendant of the persecuted Huguenots;* from England, from Ireland, &c., (not to speak of France,) and lately from *Rome*, through a pious German minister, chaplain to the Prussian minister, who is a pious man himself, and whom I knew personally when travelling n Italy. The same English anonymous friend who is mentioned in the "Appeal" as having sent 150£ has continued assisting the work, and together with another person, has enabled me to call a Suffragant, which the increase of my work, and the state of my health, made desirable.

By God's merciful providence, our labor for his name has not only been continued, but extended; and both congregation and church have increased—not as rapidly as we might desire, but in a way of calm and firm improvement, and as much as could reasonably be expected in such circumstances. Several persons have been brought to the knowledge of the truth within the last few months, and give satisfactory proof of a sincere conversion. The Chapel is sometimes full; and we have thought of seeking a larger one: but it is difficult to find one. We had some thoughts of buying an old Catholic chapel; but the expense was very considerable. For the present, we shall probably adopt another plan: to have a *second* chapel in a part of the town very remote from the first, and to have two places of worship and preaching.

I am speaking of the town. In the country, far from having met with the same success, we had the sorrow of seeing the congregation reduced to little, and at last to nothing; and all our meetings there have been given up for the present. We find it is quite a peculiar field, and it requires a peculiar culture. Our bad success has made us gain a little, I hope, in experience. We think now, that it is not prudent to begin a regular course of preaching in a catholic village, till *after some of its inhabitants have been converted.* Consequently we begin by *visiting;* an evangelist, (or Bible reader) has been employed several times in going from place to place in some parts of the neighborhood, to read and expound the Bible where he was admitted.

Mr Hoffman, a minister employed by the Evangelical Society of Geneva in Tournus, a small town, the population of which is entirely Catholic, has been the means of converting several souls, besides some others that had been converted previously, by the ministry of the colporteurs: and an evangelical church is probably going to be founded there, similar, I should think, to the one in Lyons. The labors of the colporteurs in the environs of Nancy, after having some time been left without any apparent success, have been blessed lately to several people; and something is going to be done there, like the work in Tournus. Similar information comes from different quarters of France.

A thing which I consider a very remarkable and promising step toward the evangelization of France at large, is the formation of the two Societies in Paris, the Evangelical Society, and the French and Foreign Bible Society. Observe, that they are quite independent of any particular denominations; they are not Protestant societies, but *evangelical* societies: and that is a most important circumstance for the propagation of the truth among Roman Catholics. Many souls may be gained by the name of Christ, which would have been repulsed by the name of Calvin or Luther. These two societies are independent too of all tie with government, and have been undertaken in faith and composed of decided Christians. I am convinced those two societies are called to good things, and the more so, because they have begun with nothing. I understand the Bible Society has received help lately from New York, and from the British and Foreign Bible Society. The Evangelical Society is just beginning and very poor. If, (as it seems likely,) a greater number of evangelical pastors should be deposed, it seems most desirable that that society should immediately undertake to support their labors in the same place where they have begun to preach the Gospel; a plan which would require considerable funds, but which would make the Society of an immense importance."

REVIVAL MEASURES.

Under the title "Effects of Revival Machinery" we gave extracts, in our paper of March 8th, from the Presbyterian, and the Biblical Repertory, two Calvinistical publications of Philadelphia. The purpose of these extracts was to show, by the confessions of Calvinists, that the tendency of the new measures was unfavorable to the best influence of the Gospel. Another Orthodox publication, the Journal and Telegraph of Albany, though friendly to revivals, is most decidedly opposed to the "new measures," the protracted meetings and the various machinery connected with them. We quote the following from the Journal and Telegraph of April 26th

As we never expect that a violent storm will be of very long continuance, so we have never anticipated any other fate for the system of new measures than that it would pass like a thundergust over the church, though we have had much reason to fear that its desolating *effects* might be felt even beyond the present generation. The fact turns out to be that, where these measures—we mean particularly the more exceptionable and violent of them—were adopted first, they have either entirely, or to a great extent, gone into disuse; though a tremendous reaction has taken place in the churches, the results of which are already seen in contention and distraction, and in many instances in the separation of the minister from his pastoral charge. We are not aware that there are any churches in this immediate region which are making any special effort just now to sustain these measures; and we presume that not a *single* church around us, in which the course which is adopted by those who are considered the ultra men of the party—such as Messrs Burchard, Littlejohn, Myrick, Foote, &c. would even be tolerated. But there *are* parts of the country, it would seem, in which the storm is raging—if not as violently as it has formerly done in some other places—yet in so great a degree as to spread discord and wild confusion all around. In New England, which, until recently has been comparatively unmolested, there is a desperate effort making by Mr Foote and others, to carry the system into their churches; and we have seen with no little surprise, that men who have formerly been considered the staunch advocates of order have enlisted their names and their influence in favor of these offensive innovations; though we are happy to know that the great mass of New England ministers are resolved on making a steady and persevering resistance to their introduction into their churches. In some places at the West there are similar movements now making: vast numbers are proclaimed converts through the medium of certain newspapers, when those who are on the spot, and have every opportunity and every disposition to form an accurate judgment, come deliberately to the conclusion that the number of *true* converts is, to say the most, exceedingly small. We lately saw it stated in a letter from an intelligent and pious man at Buffalo, dated about a month back, that though Mr Burchard and his friends claimed as the result of a recent protracted meeting there, that there were 600 converts, yet with all the persuasion that could be used upon men, women and children, only 120 could be induced to join the church; and where the other 480 were, no mortal could divine.

THE CHRISTIAN RELIGION.

If we would learn the value of this to the world, let us travel into the countries where the Bible is not known, and contrast their situation with our own. Go, then, into a heathen country, no matter in what direction, or at what age of the world, and you will find,

1. No equality between the sexes. Man is stronger than the woman, and therefore he has made her his slave, the minister of his pleasure. Companionship between husband and wife is unknown, and the connexion dissolved at the merest caprice of the former.

2 You will find but little parental or filial affection. The mother neglects, or exposes, or actually destroys her own child; the child grows up to beat its mother or father, to neglect them in their old age, and finally leaves them to perish untended and unmourned

3. You will find no such thing as honesty, or truth, or rarely indeed, in their dealings with one another. Supreme selfishness, without the least regard to others, regulates the conduct of every individual. Legal Justice is a thing unknown—mercy, an attribute seldom exercised.

4. You will find none of those institutions which, in Christendom, adorn human nature, and which serve to alleviate so many of its woes. When you have travelled beyond the influence of the Bible, you will find no "Foundling Hospital," no "Lunatic Asylum," no "House of Refuge," you will look in vain for the "Orphan's House," the "Sailors' Snug Harbor," or a "Retreat" for the blind, the deaf, or the poor. Institutions like these are never found except by the side of temples erected to the God of the Bible.

What shall we say, then, to those men who, incendiary-like, are seeking to destroy the influence of the Christian religion, and who would fain persuade us to burn up our Bibles, and pull down our churches? What else shall we call them than enemies of themselves and their kind? What would these men have? Even were there no hereafter—no Judgment—no Heaven—no Hell—even though existence terminated at death—though the Bible were a lie, or a fable, this life a dream, and the next a fancied vision—we say, even though the enemies of the Bible were capable of proving all this to a demonstration, what would be gained to the human race by doing so?

These are questions which the infidels and free-thinkers of the age dare not ask themselves; or if they ask, they dare not answer them; for then would they stand self-convicted, of conspiring against the good order, the peace and the happiness of society. Deluded men! why seek to accomplish what at best, could only tend to embitter, the short-lived joys of earth; but which, if you would listen to the voice of reason and conscience, they would tell you, would send men hopeless to the grave, and beyond that shut him up in the prison of despair.—*St. Louis Obs.*

All our life, as well as our hearts, is due to God: they are neither of them too much for him He gave them only that we might love and serve him. Let us therefore, rob him of nothing.

BIBLICAL.

NOTES ON PASSAGES OF SCRIPTURE.

The following notes on passages of the first chapter of the Epistle to the Hebrews, are from the Christian Reformer.

Vers. 1, 2. God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath, in these last days, spoken unto us by *His* Son, whom He hath appointed heir of all things, by whom also He made the worlds.

Either, *for* whose coming all the former ages or dispensations were arranged, or, for whom the present or gospel dispensation was prepared, or *through* whose agency it was established and conducted. The latter the most agreeable to the common use of the Greek preposition, with a genitive; though it is also said to bear the sense of "for," "on account of," &c. In any case the sense would not be widely different in this passage, provided we translate not "*worlds*," as in Received Text, but "*ages*" or "*periods*," which seems to be the general, if not constant scripture signification of the original word; and would point not to a formation or government of the *natural* world, but to the prevalence of a new and spiritual order of things under the rule of the Messiah.

Vers. 5. For unto which of the angel said he, at any time, "Thou art my Son, this day have I begotten thee?" And again, "I will be to him a Father, and he shall be to me a Son."

"*Angels*," or rather "*Messengers*," the general term to denote the agents employed by God; but they may be either spiritual or human. animate or inanimate; and the particular sense must be learned from the connexion.

To be "born" or "begotten" of God, or in other words, to be "a Son of God," is equivalent to being adopted by Him, and is applied in scripture to those who were chosen or appointed to fulfil any important purpose, or were peculiarly distinguished by marks of His favor, or were pre-eminent in holiness, created or moulded in His image by His teachings and influence, either naturally or miraculously communicated. (See 2 Sam. vii. 14; 1 Chron. xxviii. 6; Exod. iv. 22; Jer. xxxi. 9; Hos. i. 10, xi. 1: also Luke xx. 36; John i. 12, 13; Rom. viii. 14; 1 John iii. 9, iv. 7; and elsewhere.) In all of these senses the term was most properly applicable to Christ, on account of the sinless purity of his character, his exalted office, and his resurrection to an immortal life. In all these things he is the *first;* he is emphatically *the* Son of God. Still, he is the chief among many brethren. The title may be and is applied to others of the human race, in different degrees, according as they approach the same standard. Indeed, the very scheme of the gospel dispensation is this,—an invitation to every human being to enter the family of God, to become His children, not only in virtue of their natural birth, but by a spiritual adoption, for which they must qualify themselves by the appointed means. Jesus was the first admitted to this privilege of sonship, under the new covenant; and through him others also are admitted. (See John viii. 36; Gal. iv. 4—7; Heb. ii. 10—13.) And if any further stress may be laid on the word "*only*," which is sometimes added to the term, with reference to Christ, may it not well relate, not merely to his being at the *commencement* of the gospel dispensation the *sole* possessor of the privilege, but also to the superiority he will for ever hold above his brethren, as the only one who hath attained to such perfection of virtue, and to such fulness of communion and affection as he consequently enjoyed with the Heavenly Father. He is for ever the *only* one to whom the title can be given without any reservation for human frailty or defect.

Vers. 8, 9. But unto the Son *He saith*, "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

I must not pretend to decide between the differing interpretations of this passage as to the object of the address. But what appears to me very clear is, that if the word "*God*," in the eighth verse, be intended as an address to the Son, the words "*God thy* God," in the following verse quite preclude the former from bearing any but the secondary or general meaning which it certainly has in some parts of the Hebrew Scriptures; at least, if we would not put a self-evident contradiction into the mouth of the speaker. And further, whether we understand the eighth verse as an address *to* the Son as a mighty ruler, or to the Supreme God concerning him, (and ver. 9, only as addressed to the Son,) or, which I am most inclined to, as an elliptical declaration respecting the Messiah, that God would be the *support* of his throne, the substance in any of these cases remains pretty much the same; viz. an assertion of the durability of the Messiah's kingdom, upheld by the word of that Almighty Being apostrophized in the quotation, verses 10—12. The change of person in the address, without giving notice of it, is far too usual in the prophetic style to form any objection here. Lardner would read "*of*," or *with regard to the* "*Son*," the preposition being the same as in ver. 7, and this helps to clear the difficulty.

If the words are translated "God is thy throne," is there not a similar mode of expression in Isaiah xxii. 23, where it is said that Eliakim should be "*for a glorious throne to his father's house;*" viz. should be the stay or support of it? Also, in Jer. xvii. 12, "*A glorious high throne from the beginning is the place of our sanctuary.*" See also 89th Psalm.

Vers. 13. 14. But to which of the angels said he at any time, Sit thou on my right hand until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for those who shall be heirs of salvation? [Ephes. iii. 6; Heb. vi. 12—17; Tit. iii. 7; James ii. 5; and others.]

The passage referred to from the First Epistle of Peter seems to me an excellent commentary on that in Hebrews, and to tell us very clearly who are there meant by the "ministering spirits," whom it was they served, and what was the salvation to be inherited; viz. the prophets or other inspired messengers under the old dispensation, to whose sight was dimly revealed the glorious advent of the Messiah; their anticipations served as a confirmation of the faith of those on whom it shone in its full splendor, and by which they were delivered from the ignorance, idolatry, superstition and vice in which they had formerly lived, and above all, from the fear of death by the full assurance of eternal life.

DOCTRINAL.

THE SAVIOUR'S SUFFERINGS.

The fourth article in the number of the Christian Examiner just published is entitled "Review of a recent Portraiture of the Saviour's Sufferings." This portraiture was an article in the Christian Spectator of June 1833, on the question —"How can the sinner be made to feel his guilt?" The article was written by Rev. Albert Barnes of Philadelphia, at the request of the "Revival Association at Andover." The writer says, in reference to the sufferings of Christ, that all other topics of persuasion having been found ineffectual to to make men feel their guilt, it became needful that some new one should be tried, which should make men so feel their guilt and ill desert, as to hate it and abandon it. That new plan "was what was expressed in the cross of Christ." "The essence of that plan consists" says Mr Barnes, "in a man's being made to see an innocent being suffering unutterable agonies in his stead, and as the proper expression of his crime." "Law had tried its power in vain," says he, "and the only effectual scheme is to place before the sinner the innocent Lamb of God, bleeding for his sins."

If you wish to make men feel the evil of sin," continues Mr B. "go and tell them, that its magnitude is so great that none but God's own Son could undertake the task of bearing the burden of the world's atonement. Go and remember that angelic might was not equal to this; that all on high but God, was incapable to breast the tide of human sins,—that so great were the plans of gigantic and all-spreading evil, that it was needful that God should become incarnate, and in our nature meet the evils of sin, aimed at his head and his heart. Go, and look on embodied holiness, the august blending of all virtues in the person of the Son of God, moving a present deity, through the scenes of earth, and himself the only innocent being that had blessed our world with his presence. Then go and see innocence itself in torture, and ask, Why was this? Is this the fair expression of the desert of our sin? Did God judge aright when he deemed that woes like these should tell *how much* men ought to endure?"

The reviewer in the Examiner confines his remarks to the following question,—

"Is this the fair expression of the desert of our sin?"

Considering this question as relating to the sufferings of the cross as Mr B. had described them, the reviewer says "To this question we conscientiously answer NAY," and he proceeds with great clearness and convincing power to assign his reasons. He objects to the Portraiture,

1. Because it exhibits *Jehovah* as the "innocent Being" who suffered on the cross.

2. Because his reasoning represents the sufferings of Christ as *penal* sufferings, inflicted by God, and as a substitute for the punishment due to our sins; whereas Christ foretold his sufferings as the effects of *persecution.*

3. Because Christ suffered the pains of crucifixion by "wicked hands," and had God been disposed to inflict vicarious punishment on his son, we cannot believe that he would have concealed his own operations under a torrent of Jewish prejudice.

4. Because the Apostles did not preach the doctrine of vicarious punishment, which they would have done, if the sufferings of Christ had been of this character.

5. The sufferings of Christ were not a "fair expression of the desert of sin," because Christ was not a sinner.

6. Because the penalty due to transgression still hangs over the offender, and its sufferings follow him; all which could not have been permitted by a righteous God, if the penalty of all transgression had been endured by Christ as a substitute.

7. Because the sufferings of Christ would have been too *small* for the intended purpose, provided he were a human being only—and too *great*, if he were a divine being.

The eighth reason we quote in full.

We cannot admit, that in the sufferings of Christ we have "a fair expression of the desert of our sins," because we believe that the doctrine of substituted punishment involves the hypothesis that with God there is no forgiveness or pardoning mercy. A doctrine which involves this idea may justly be regarded with horror; and we have no doubt that it will be denied that such is the fact in regard to the doctrine of a vicarious punishment. We shall therefore state the grounds of our belief.

Forgiveness relates either to some pecuniary *debt*, or to some *penalty* for a moral offence. In each of these senses the word is used in the Scriptures. If a benevolent creditor has cancelled a debt due to him, because the debtor was poor and unable to pay, we should be likely to say, he forgave him the whole debt. But if a surety or friend had paid the poor man's debt, we should not call it forgiveness in the creditor, to give up the bond on receiving his pay. There is nothing of forgiveness in this case, any more than there would have been had the poor man paid the debt himself. Forgiveness of a moral offence implies a remission of the penalty threatened by the law. When the penalty is inflicted, it is not forgiven; and when it is forgiven, it is not inflicted. As forgiveness implies a remission of the penalty, so punishment excludes the idea of forgiveness. The same offence is not both punished and forgiven. If then there was occasion for vicarious punishment, it must have occurred on this ground,—the want of forgiveness with God for the penitent. We do not perhaps hear people use this language in speaking on the subject; yet we may find that their reasoning implies all that we assert. How often have we heard and seen the supposed vicarious punishment accounted for and vindicated in the following manner:—

"Under the perfect government of God, his honor and the honor of his law required, that the penalty of the law for every offence should be fully inflicted; and, as endless punishment is the penalty for every transgression, no sinner could ever have been saved, however penitent, had not the wisdom of God devised the plan of substituted punishment,—that of inflicting on his Son, a person of infinite dignity, the penalty due for our offences, or such sufferings as were equivalent to that penalty."

It may now be asked, what possible occasion could there be for such a plan of vicarious punishment, if there was with God forgiveness for the penitent? None certainly. Besides, the very supposition that *the penalty of the law must in all cases be inflicted*, either on the sinner or an innocent substitute, implies that there is not in truth any forgiveness under the divine government. For surely a penalty inflicted is not a penalty forgiven. It is true that the penitent sinner is not supposed to suffer personally the penalty due to his offences. But why? Not because he has become a new creature, or a reformed man; but because *his substitute has suffered in his stead*, and thus paid the very last mite. What then was left to be forgiven? Nothing. Every one will admit, that there would have been no forgiveness on the part of God, had the sinner suffered the penalty himself. Why then is it not the same, as to forgiveness, if the penalty has been suffered by a substitute? It certainly is the same, if it is a fact, that the sufferings of Christ are the only ground on which the sinner is saved from future punishment.

We know very well that the advocates for substituted punishment talk of the forgiving love of God, or his readiness to pardon all who repent; and they doubtless believe, that, in some sense of the terms, there is forgiveness with God. Still they teach, that God forgives only on the ground that the deserved punishment has been inflicted on the Messiah. But who, in any other case, ever heard or imagined, that *punishment* might be a proper ground of *pardon?*

We grant that forgiveness, as exercised by neighbors or brethren one towards another, implies things different from the remission of a debt or a penalty,—such as approbation and joy on seeing an offender evince a humble and penitent mind, restoring him to favor and good standing, and various expressions of sympathy and kindness. But when we speak of forgiveness, as exercised by a ruler towards one who had by transgression exposed himself to the penalty of the law, forgiveness implies a remission of that penalty, and such other favors as may be properly shown to the person forgiven. But after a penalty has been inflicted, it can with no propriety be said to have been forgiven.

We have expressed the belief, that the doctrine of vicarious punishment is built on a false hypothesis. It is not a revealed principle of the divine government, that the honor of the law and the lawgiver requires that every transgression shall be punished, whether the sinner repent or not. But God has clearly revealed the following facts:—

That he has no pleasure in the death of the wicked; that he is longsuffering, not willing that any should perish; that his threatenings are so conditional, that if those who are threatened turn from their iniquities, and do that which is right, they shall live, and not die. He requires us to pray to him, "Forgive us our trespasses, as we forgive those who trespass against us," assuring us that if we forgive, we shall be forgiven. He has abundantly made repentance the condition of forgiveness, and required us to imitate this example. Thus said his son, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him." All these facts and many more go to prove, that God does not act on the principle that his honor requires that all his threatenings shall be executed on the transgressor or his substitute, but that with him is forgiveness for all who repent. They also go to prove, that men have been under a great mistake in supposing that God's veracity requires him in all cases to execute his threatenings, however penitent men may be for their offences. Indeed vicarious punishment is itself a far more gross departure from the spirit of the divine threatening, than forgiveness on condition of repentance. The design of the divine threatening is to show us what we shall deserve, if we sin; and what we must suffer, if we sin, and do not repent. The same revelation which makes known the law and its penalty teaches us, that, if we repent of our sins, the penalty is not to be inflicted. But neither the law, nor any revelation accompanying it,

makes any provision for vicarious punishment. We nowhere read, that if a man sin, his punishment may be inflicted on a substitute, and that this shall answer the demands of the law. But we do read, that if a wicked man turn from his iniquities and do that which is lawful and right, he shall surely live, he shall not die; and we are also informed, that "faith," which worketh by love, "is counted for righteousness."

But how often has it been said, that in the sufferings of Christ we behold God's inflexible justice, his regard to his holy law, and his determination that no sin shall pass unpunished. How astonishing that intelligent men could ever reason in such a manner! If it be true, that the punishment due to our offences was inflicted on the Son of God as our substitute, and that men are saved only on this ground, it is equally true, that sin does pass unpunished, and that innocence and righteousness have been punished in its stead. For if Christ has suffered as a substitute for sinners, innocence and righteousness were made a substitute for sin, and as such punished in the person of the Messiah!

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

TEMPERANCE AND INTEMPERANCE IN THE USE OF FOOD.

Mr Editor.—Permit me to commend to your favorable notice and the attention of your readers two discourses, by the Rev. Professor Hitchcock of Amherst College, *on the Advantages of Temperance and the Evils of Intemperance in the use of food.* The importance and practical nature of the subject, and the well-earned and well-established reputation of their author, entitle these discourses to more than common regard. They are contained in the National Preacher for the month of March; and we are promised more upon the same subject, from the same source.

The felicity of the virtues consists in the harmonious union in which they are linked together; and it is the crowning excellence of every real reform that it leads the way to others like itself. Thus the Temperance Reform in regard to *drinking* is already beginning to excite attention among the friends of humanity concerning the need and the practicability of a reform in regard to *eating*. There are difficulties, however, in the way of a practical reform in the use of food which are even greater than those which *have* existed in regard to a reform in the use of strong drinks. In the first place, the evil in question, intemperance in the use of food, is, if Professor Hitchcock and others who agree with him are right, alarmingly prevalent—*almost universal*. In the next place it is of the highest antiquity. We can trace it through all preceding generations to the remotest of our Gothic ancestors. Then, again, the prevailing ignorance upon the subject of intemperance in eating is more general and profound than it ever was upon the subject of intemperance in drinking. One reason for this is that the disturbance of the mental and corporeal functions occasioned by intemperance in drinking is more immediate and perceptible, than the disturbance occasioned by excess in eating. Such exact knowledge as we now have upon the subject of Intemperance in drinking it seems very difficult, if not impossible, to obtain upon the subject of intemperate eating. It is impossible, to draw the line and show so distinctly and exactly what is temperance and what is intemperance in the one case as in the other. Men must eat, though at the hazard of injuring health and shortening life, if they indulge to excess or take improper food; but no man is under the least necessity of drinking distilled spirits at all. In the one case, we have only artificial appetites to contend with, giants though they be. If we can destroy them, we do not kill the man, but save him and make him better, healthier and happier; in the other case, we must save the appetite, for it is a natural and necessary one, and, at the same time, regulate it and cure its perversions. In guarding against intemperance in the use of strong drink, we have only to guard against the formation of artificial appetite, and a practice which is at first disagreeable, and keep the individual true to *nature*; in guarding against excess and irregularity in the use of food, we have the more difficult and delicate task of preventing people from becoming enamored of nature too much. Accompanying the general ignorance upon the subject in question, there is an equally extensive insensibility, which can be likened to nothing but a universal death-like sleep. All society must first be waked up, and receive a disagreeable shock in waking, before they can hear and understand; and then they must consent to change a great portion of their common customs before they can be reformed. Of all these difficulties, however, Professor Hitchcock seems to be aware; and to think that something can be done, these difficulties notwithstanding. His principal object, in the discourses referred to, is—to show what Intemperance in the use of food is. He describes it as follows:

1. "It is intemperance to consume a greater quantity of food than is necessary to give the most perfect and permanent health, and the greatest amount of vigor to the body and the mind."

2. "It is intemperance to use food of such a quality, as to injure the digestive organs, and oppress the intellectual and moral powers."

3. "It is intemperance to indulge in more than one dish or course at a meal."

4. "A man may be intemperate by the time and manner of partaking of his food"—that is, as I understand it, he may eat too rapidly, too often, and at improper hours. The remarks and details, under these heads, possess considerable interest. Some of them might perhaps be modified to advantage; but, on the whole, I cordially agree with the editor of the work in which they appear, that "they will require only to be read with becoming candor, and a spirit of submission to God's authority and truth, to be the occasion of a very striking change for the better, in the expenses, health, moral feelings, and religious prospects of multitudes for both worlds." It is proper, however, after saying so much of this performance to permit its author to speak for himself. On page 347, he says,

A variety of dishes at one meal, presents an almost certain temptation to excess in the quantity of food. Why do men wish for more than one substantial course of food at a meal? Just because they have eaten enough of the first dish—that is, as much as natural appetite requires; and the second dish creates a new and artificial appetite. And when this begins to flag, it is renewed by the excitement of a third dish; and thus is this stimulating system carried on, through a succession of courses, until abused nature can no longer be roused.

If this be a true account of the matter, where is the man of ordinary resolution that can resist the temptation to excess in his quantity of food, in the midst of the variety of enticing dishes that he meets at almost every table? Excess! what is it but excess, to indulge in a second dish, after one has eaten *enough*, of the first? It is, indeed, this variety of dishes, more than every thing else, that has deluged society with intemperance in respect to food; and substituted, in the place of natural appetite, an artificial, inordinate, capricious craving for the thousand most compound and most unhealthy mixtures of modern cookery. And yet, so insidiously has this monstrous abuse of the gifts of God crept in, that even the devoted Christian can daily spread his table with a host of these needless and expensive varieties of food, and indulge in them to repletion, without even a suspicion that he is as really breaking down prematurely his constitution of body, and besotting his mind, as the reeling drunkard in the streets. And this wretched delusion will continue, until men learn to make out their repast from a single dish. But the adoption of this principle would be almost as effectual, for securing temperance in respect to food, as total abstinence is, in respect to ardent spirit.

The concluding paragraph is well worthy of the details which precede it.

Thus widely, thus universally, I had almost said, does intemperance in food prevail; thus deep are the delusions by which even the best of men are held in this ignominious bondage. What hope, then, that the feeble note of remonstrance which I raise, will be heeded by the cold ear of unbelief, amid the deafening clamors of appetite! What hope that such a public opinion against this species of intemperance can ever be formed, as is now spreading its healthful current over the land, and putting out the wild fire which ardent spirit has kindled! True the prospect is dark; but a few beams of hope penetrate the gloom. The great change that has taken place in respect to ardent spirit, among Christians and patriots, may be regarded as the precursor of a similar change in respect to food. For to produce it, there needs only an application to diet, of the same sober and rational principles which have convinced so many that total abstinence from ardent spirit is a duty. And men, who have a high sense of moral obligation, will make this application, so soon as they see their inconsistency, and hear the remonstrances of conscience. Indeed, not a few, here and there, are already making the application, and have commenced earnestly and successfully the glorious and happy reformation. But, after all, faint indeed would be the prospect of its advancement, did we believe that human strength and resolution only would be employed. Yet may we confidently trust, that this is a cause which lies near the heart *of Him, who worketh all things after the counsel of his own will.* He, therefore, will make it triumphant. For we may rest assured, that his designs respecting human happiness and millenial glory can never be accomplished, TILL UNIVERSAL TEMPERANCE PREVAIL.

May we not hope, though we should not see the prevalence of *universal temperance*, in our day, that, if this subject is followed up by wise men with a zeal proportioned to its importance, and its bearings upon the well being of society and especially of unborn generations, we shall soon see "a striking change for the better" in the customs of eating as well as drinking? R.

FOR THE CHRISTIAN REGISTER.

WHAT IS WANTING TO INCREASE THE POPULARITY, THE INFLUENCE, AND THE PROGRESS OF OUR SENTIMENTS?

This must be deemed an important and interesting inquiry to every sincere friend to Unitarian Christianity. Believing that the sentiments he has embraced are the truth as it is in Jesus; and that this truth is able to make men holy and free, and wise unto salvation, he will be earnest to have them spread and triumph, till they win the assent of every mind and secure the obedience of every heart. And this earnestness, which he feels, will render him diligent to seek and know what obstacles hinder the more rapid progress of truth, and how those obstacles may be removed or surmounted. What can be done to excite a deeper and more general attention to our views of religion? How shall we awaken a greater degree of curiosity about the subject? How shall we remove those prejudices against our faith, which now counteract its influence? I shall suggest some things which in all probability, would give our faith a much wider range, and a more abundant success. If all those who are nominally Unitarians, were heartily and practically *Unitarian Christians*, no one can entertain a doubt as to the effect it would have on many who now are indifferent or opposed. The halting would be decided—the fearful would take courage—the prejudiced would become candid and charitable. If those who choose to be known as liberal, or Unitarians, were generally characterized by their forwardness and liberality in supporting religious institutions—by their careful and constant attendance on public worship—by their serious observance of the ordinances of baptism and the Lord's Supper—by their having the scriptures read and prayers offered in their families, morning and evening—by their devotedness to the cause of religion—by their solicitude for the moral welfare of their fellow beings—and by their prudent, active zeal in defending and dissimenating the truth—who need be told that such things would make our sentiments more popular, and speed their progress in enlightening and blessing the world? In such ways much could be done with but little expense. Every sincere Unitarian, however humble his condition may be, can do much to recommend his faith to others.

Reader, I will suppose that you are professedly liberal and a Unitarian; you cannot bear intolerance and bigotry—you dislike Calvinism and the various forms and systems of orthodoxy, which have come to your knowledge. You reject these as errors, and you express your approbation of Unitarian views of religion. You would be glad if Unitarian Christianity might gain the ascendency, and become generally prevalent. But let me seriously and affectionately ask you, what you have done, and what you are doing to advance this important and holy cause? Are you, in your own estimation, a devout, humble Christian? Have you exercised repentance for your sins? are you regenerated? are you really a disciple of Christ? Is prayer an exercise familiar and delightful to you? Do you love to read the scriptures and make them the subject of your meditations? How do you employ the sabbath? Does it find you engaged in holy duties? Have you ever been baptized—have you ever openly confessed yourself a friend and follower of Christ—have you, in the way of his appointment, ever commemorated his dying love? Are you in heart and life, on the Lord's side? Do you love religion? What have you done and what are you doing to recommend religion to others? Do you feel interested in the success of the Gospel, and in the salvation of souls? You call yourself a Unitarian; and have you duly considered what a Unitarian should be?—one who bears a moral resemblance to Jesus. Do you copy his example? Do you possess his spirit? I hope you can answer these important questions in the affirmative. If you cannot, my prayer is, that you may revolve them in your mind till your conscience is quickened, your faith established, and your heart changed—till you are created anew in Christ Jesus!

Our sentiments have not as yet been brought sufficiently within the reach of the common people; Our preachers too often speak to them in a language which they do not understand. They frequently have opportunities to address audiences but very partially acquainted with our views. On such occasions they might do much more good, were they to adapt their services to the condition and attainments of their hearers. Let it be uppermost in their minds, that they have an important message to communicate, an important cause to plead; and let their great care be to enlighten the understanding and to touch the heart. A large proportion of their audience will generally be those, who have not been brought up at the feet of Gamaliel; nor are they familiar with the fashionable literature of the day. The truth must be imparted to them in words, the meaning of which they can at least *guess*. A Chritian teacher, who feels the power of religion and is alive to the spiritual wants of others, can easily gain a fixed attention to his discourse, though it be plain and simple. How often have I had occasion to observe that those parts of the preacher's discourse were listened to with the most profound and impressive silence, and with apparently the deepest interest, which contained some important instruction conveyed in terms which all could understand. It is hard to command the attention, where one is unintelligible. Did our religious teachers duly consider these things, no doubt they would change their style of writing; and the happy consequence would be, thousands would have an enlightened and rational faith, who hath now but very confused notions of the gospel. It is a very frequent complaint made by those who occasionally venture to hear our sermons, "*we could'nt understand what he said.*"

We want a greater number of Unitarian tracts, fitted to reach the minds of the common people, tracts which should tell them distinctly and precisely in plain words what Unitarianism is and what it is not; what we believe, and what we reject as error; wherein we agree with, and wherein we differ from other denominations around us. They should know just what are our views of depravity, of regeneration—of divine influence—of the atonement and of all those doctrines, which from time ro time agitate and perplex them. We want a greater number of tracts, in which doctrine and duty go hand in hand—pointing out the way of truth, and urging men to walk in it, by all the powerful motives of the gospel,—tracts which are plain, so as not to be misunderstood—short so as not to weary—grave and serious, so as not to disgust or shock—pungent, heart-searching—soul-stirring—exposing error and rebuking sin. I know, that, considering our limited means, much has already been done, yet not all that could have been done. I suspect we have not devoted a due proportion of our attention to the moral and religious wants of the common people. A large number of the more intelligent are with us. Let us in future be more careful in our endeavors to operate on the minds of the people. J. F.

(*To be continued*)

CHRISTIAN REGISTER.

BOSTON, MAY 10, 1834.

SUNDAY SCHOOL SOCIETY.

There are few, at the present day, so insensible to the value and influence of early religious education, as to deny or doubt the importance of Sunday Schools. To the true Christian philanthropist there is no sound so animating as that which brings tidings of their success and progress. How can it be otherwise with one who, while his heart yearns over the moral degradation and sufferings of his fellow beings, has nevertheless, the most undoubting conviction of the power of early religious education to purify, elevate and save from moral ruin the subjects of it; and yet who perceives and knows how rarely this education is undertaken, and how languidly, imperfectly and unsuccessfully it is generally carried on, in any other place than in the Sunday Schools?

For several years after Sunday Schools were first established in this country there was a strong and not wholly unfounded prejudice existing against them in the minds of Unitarian Christians generally. They were regarded as being, (what they undoubtedly were in many instances) decided and powerful instruments of sectarian influence. Under these circumstances, and as they then existed, it was not strange that Sunday Schools should have been discountenanced and even opposed by many men of fair and generous minds; men who themselves scorned to exert, and determined to resist in others, any influence which should unduly bias the youthful feelings and judgment on religious subjects. And it was with much labor and difficulty that our friends were brought to perceive their error, and to admit that their objections were valid, not against the business of Sunday School instruction itself, but only against its abuses; that there is not only nothing to be feared from these schools under right management, but, when taken into our own hands, and conducted on truly enlarged and christian principles, that there is much, very much to be hoped from their influence on the moral and religious principles, temper and habits of the rising generation.

The circumstances here stated may be fairly assigned as the reasons of the comparatively limited extent of our Sunday schools. We rejoice in the evidences now before us of the prevalence of more correct views on this subject; and we trust that our schools, and the public interest in them and efforts for their extension, are no longer to bear an unfavorable comparison with those of other denominations. Much of the improvement that has already taken place on this subject is to be attributed to the praiseworthy, enlightened and persevering efforts of the friends and conductors of the Sunday School Society. With the character and efforts of this society we trust that our readers are generally acquainted. We earnestly desire to increase their interest in its operations and success, and to enlist their efficient efforts to raise and extend the authority and influence of the Institution, in a manner worthy as well of the high claims of our faith for its purity and practical requirements, as of the incalculably important objects to be effected by Sunday school instruction. We say *incalculably* important objects,—for who can fully estimate the importance of the religious education of the present generation, not merely as regards their own present and individual respectability and happiness, but also as regards the republican institutions of the country—the civil freedom, aye, the *civil freedom*, as well as the moral and religious well being of the future successive generations of our dear posterity, who, in the orderings of Providence, are here to stand in their lot for weal or woe.

For the furtherance of these objects we commend to the careful attention of our readers the following document.

SUNDAY SCHOOL SOCIETY CIRCULAR.

By the last Annual Report of the Society it appears, that the whole number of Schools from which accounts have been received is 125, having connected with them 11,690 children, and 2001 teachers. This large number, much exceeding the statements contained in former Reports, shows the great interest which has been taken in Sunday Schools throughout the country. Many of them have been formed since the establishment of the Society; and its operations and the interchange of communications which it has afforded have, it is hoped and believed, contributed to the increase and improvement of the Schools.

The Directors of the Sunday School Society, solicitous to continue and increase the advantages of it, request Reports from all Schools, from which communications have ever been received, and from all others in different parts of our country, which are conducted by persons who feel an interest in the Society, and are disposed to aid in accomplishing its objects.

The following questions are proposed; the first four of which need not to be noticed by those who have replied to them in accounts given in former years.

1. In what town or district is the School?
2. Is it confined to the parish, or are the children collected from a certain neighborhood, without regard to their connection with religious societies?
3. When was the School established?
4. What method of instruction is adopted?
5. What is the number of scholars, male and female?
6. What is the number of teachers, male and female?
7. What number of volumes is contained in the Library?
8. What is the present condition of the School, and what changes and improvements have been made?

Many schools are discontinued in the winter season, and accounts of such Schools are requested, as they were during the last year.

9. What appears to be most wanting to increase the usefulness and improve the condition of the School?

The Directors would also request that the following subjects be considered and remarked upon, in connection with the Reports.

Ought the Evidences of Christianity to form a part of a course of Sunday School instruction, as well to resist the progress of Infidelity, as to impress children more fully with the *truths* of Christianity?

If the Evidences of Christianity have been taught in any Sunday Schools, in what manner, and from what books was the instruction given, and with what success?

Are there books now in use on the Evidences of Christianity fitted for classes in Sunday Schools to study?

It is stated by Dr Flagg in his last report, as Corresponding Secretary, (an office which he has held in the Society from its commencement, and his resignation of which is much regretted) that Sunday Schools are not esteemed even as they deserve to be: that the system itself, the object or end of Sunday School instruction does not command that deep and solemn interest which its nature requires. How can these evils be remedied, and what can be done to interest parents and teachers, and the community generally, more deeply in Sunday Schools?

The public Annual Meeting of the Sunday School Society will be held on the last Wednesday in May, and it will be desirable to have all Reports and communications sent in before the 15th of this month.

Edward Blake, *Cor. Sec. of the S. S. Soc.*
Boston, May 2d, 1834.

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Since the above was in type we have received the following communication.

Mr Editor,—I have just received the annual circular of the Boston Sunday School Society, proposing several questions, to which a reply is desired from the Superintendents of the respective schools. I hope these questions will be promptly and fully answered, that materials may be furnished for an interesting annual Report. At the same time, I cannot help taking the liberty, respectfully to submit to the officers of that Society, that in the opinion of many, it would be far better to omit the Annual Meeting altogether, than to hazard the repetition of a scene similar to that which took place at the last Anniversary. A decided and most emphatical failure in a public meeting, through want of the essential preparation, does more injury to a good cause, than many successful attempts can remedy. I am sure that the well merited popularity of the Boston Sunday School Society could hardly survive another public anniversary, like that of last year, and when a good and profitable meeting can so easily be had, it is a pity the necessary steps should not be taken. I trust we have no enemies, who "watch for our halting," but to avoid all occasion of offence or reproach, it is well to receive the warnings of

A Friend.

SALEM CONTROVERSY.

Mr Cheever intimated in the article from which we gave extracts last week, that it would probably be his last communication. But it has not proved so. He has come out again in a style entirely consistent with himself, full of the same modest assurance, and the same benevolent zeal to rescue the poor, self-deluded, perishing Unitarians from the gulf of despair which he "knows" is yawning for them.

Hear him.

"Earnestly do we pray that this very controversy may be the means of saving some among the Unitarians from that gulf of Infidelity, to which, *it is perfectly manifest and undeniable*, the sect are hastening. We aver, with the deepest solemnity, that their manner of treating the Holy Scriptures is INFIDELITY, and cannot be denominated otherwise. We are laboring, not against them, but against the fatal errors they are indulging, and for the rescue of their souls from that perdition, towards which, in the rejection of an Atoning Saviour, they are certainly and rapidly advancing.

It cannot be denied that we give greater proof of love to the Unitarians, in earnestly warning them of their guilt and danger, amidst obloquy and odium, than we should do, were we content to let them go on unwarned, in a system, which we know is fraught with ruin to the soul, and excludes all possibility of salvation.

"If God permit, we shall continue, in every possible way, our earnest efforts for their conversion, even though they continue to answer us with reproaches of bitterness, and bigotry, and angry and intolerant and unkind zeal. Meantime we would again affectionately remind them of that solemn passage, so descriptive of their errors, but which we fervently pray, through the mercy of God in an atoning Saviour, may never seal their ruin. "He that despised Moses' Law died without mercy under two or three witnesses: of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?" May the God of infinite mercy bring them all to repentance through Jesus Christ and him crucified."

RELIGIOUS INTELLIGENCE.

NEW YORK ANNIVERSARIES.

The Anniversary meetings of the various societies of the Presbyterian churches, have been held in New York city, during the present week. By the attention of the publishers of the New York Observer, we have received an account of some of the proceedings of the week, in advance of their publication. The following is from an abstract prepared for the Observer.

AMERICAN SEAMAN'S FRIEND SOCIETY.

Foreign Stations.

The Society has three stations in foreign lands, for which chaplains are provided, viz. Canton, Havre, and Honolulu. Of these stations the Report speaks thus:

Canton.—This was the first port to which a chaplain from this country was sent. The Rev. Edwin Stevens is the Chaplain here. At Whampoa, the place of anchorage, about thirteen miles from Canton, he spends his Sabbaths, preaching on board ship, visiting the crews, instructing the same in a Bible class, and distributing suitable books among them. Sixty-two American vessels visited Canton during the past season, carrying thither not far from 750 seamen, the most of whom probably were thus favored with the ministrations of the Gospel. The Directors hope soon to obtain possession of a Floating Chapel, or a house of worship on some of the islands near the anchorage.

At *Havre*, where the Rev. Flavel S. Mines is Chaplain, a Christian church has been organized, composed partly of seamen, and partly of the resident population. The benefits of the Sabbath school and weekly lecture are also enjoyed at Havre, and a Temperance Society has been formed, embracing at the commencement of the present year, about sixty members. Could a house of worship be erected in Havre, in some suitable situation, the labors of a Chaplain would be greatly facilitated, and seamen, as well as the resident population, might derive lasting benefit.

The Committee, at the earnest solicitation of the "French Committee" have recently relinquished their claims on the services of Mr Mines, that he might be transferred to Paris to labor with the Protestant congregation in that city.

The Port of Honolulu on one of the Sandwich Islands, is the station of the Rev. John Diell, who, with his wife arrived at the place of his destination on the first of May, 1833. The committee have great satisfaction in stating, that the management of Mr Diell, as far as the details of his labors have been received, is of the most satisfactory kind, and exhibits a judiciousness and maturity of mind, which will probably render him a great blessing to this cause.

Besides what has been done at the three places above mentioned, something has been effected at *Smyrna*, where efforts are making for the erection of a chapel for seamen. At Batavia, also, efforts have been made by the missionaries to furnish religious instruction to seamen who resort there.

The Atlantic Coast.

The Report proceeds to say,

Fourteen places of public worship *on the Atlantic Sea Coast*, have been so appropriated, viz. Portland, Salem, two at Boston, New-London, New Bedford, Mystic Bridge, New York, two at Philadelphia, Baltimore, Charleston, Savannah and New Orleans.

With the exception of New Orleans, these places are all supplied with the regular preaching of the gospel, and among the ministers employed as seamen's preachers are Episcopalians, Congregationalists, Presbyterians, Baptists and Methodists, and all engaged as the heart of one man to promote the salvation of the sailor.

The Inland Waters.

Efforts in favor of seamen have also been made on the inland waters. In 1830 the Western Seamen's Friend Society was formed and operations

were commenced at Utica, Buffalo, Cleveland, Albany and Troy. At Cleveland a house has been erected, a chaplain engaged, and a library, reading-room and sabbath school established. The agent of the Oswego Seamen's Friend Society says that there are from 800 to 1000 Sailors belonging appropriately to Lake Ontario alone. The influence of these, says he, is felt "not only in the thirty or forty ports of the beautiful Ontario, but down the St Lawrence, and up through the Welland Canal, upon the shores of Lake Erie.

The Society's House.

Arrangements are in train for the erection of a Society's House in the city of New York, where all the offices shall be concentrated, and where, if possible, every institution for the benefit of Seamen in the city shall be located. A spot has been selected and purchased and $7000 of the purchase money paid.

Boarding Houses for Sailors.

Successful efforts have been made at Charleston, S. C. Baltimore, Philadelphia, and Portland for the reformation of sailor's boarding houses. All these places have now large boarding establishments where seamen may find the best accommodations at a fair price, where their property is safe, and where their morals as well as their temporal comfort are regarded.

Seamen's Savings Banks.

It is not known that more than three Savings Banks specially for seamen have been established in the United States. These are in New York, Boston and Portland, in all of which deposites have been received from 786 sailors, of these 463 deposited in New York, 138 in Boston and 185 in Portland.

Temperance among Sailors.

Very important changes have already taken place and are still going on in regard to the use of intoxicating drinks. Marine Temperance Societies have been formed in Boston, in New York, in Havre and in Oswego.

After referring to what has already been effected the Report concludes thus:

We cannot persuade ourselves that it is our duty to rest here. Our three foreign chaplains already in the field may be supported at their stations without much effort; but shall our seamen in other foreign ports be neglected? Shall we sit quietly down, while many thousands of American seamen are thronging the great ports of Batavia, and Calcutta, and Cronstadt; while multitudes are found at Marseilles, and Smyrna, and Trieste; and while they are congregating in vast numbers at Havana, and Rio Janeiro, and Buenos Ayres, and Calao, with scarce a man to teach them the way of truth while living, or to stand by their dying bed?. We dare not rest while such multitudes of our seamen are perishing without the Gospel. Suitable men must be found to go, the means must be supplied, and we ought not to relax our efforts, but rather increase them year by year, and never give over until the fulness of the promise is accomplished, and the abundance of the sea is converted.

NEW YORK SUNDAY SCHOOL UNION.

From the 18th Annual Report of this society we learn that there are, in the city of New York, sixty seven Sunday Schools with 2019 teachers viz. 976 males and 1043 females. Of these 1648 are professors of religion, and 637 have been Sunday School pupils. The whole number of pupils in these schools is 13,051, viz. 6,999 females, and 6,052 males, of whom 922 are colored children and 433 colored adults. Of the pupils 408 are professors of religion. Forty eight teachers and 23 pupils have commenced studies with a view to the ministry, and eight have already become preachers. Seven new schools have been established during the year, embracing 989 pupils; yet in the whole city there has been a decrease of pupils amounting to 398; and an increase of only one male and four female teachers.

The Libraries have received an increase of 5,183 volumes. A system of rewards is still continued in the schools, but the Directors express the hope that it may soon yield to the advantages of a well selected library. Provision has been made for a teacher's library and reading room.

After referring to the diminution of the pupils, and the great number of boys strolling through the streets on Sunday, the Report exhorts the friends of the institution to greater activity, and thus concludes:

No reflecting mind can look upon the present condition of our city, with its growing population, rapidly increasing by the introduction of foreigners from all parts of the world, without the deepest solicitude. The moral culture of the rising race must be made to keep pace with our increasing numbers.

The Annual Meeting of the Boston Young Men's Temperance Society was held on the evening of the 1st inst. at the old Common Council Room. Dr E. Palmer Jr presented an interesting Report of the doings of the last year, which was ordered to be printed and circulated.

Resolutions were adopted, recommending that a state convention of Young Men be called as soon as practicable to take into consideration many important subjects connected with the Temperance Reformation, and to endeavor to create a simultaneous effort in the cause, among the Young Men in every part of the commonwealth. The officers of the Society were authorized to correspond with other Young Men's Societies on the subject, and with their concurrence to call a convention at such time and place as might best meet the wishes of a majority of the Societies.

The following officers were elected for the ensuing year.

President, Henry Edwards.
Vice President, William H. Richardson.
Corresponding Secretary, J. M. Whiton.
Recording Secretary, Gustavus Horton.
Treasurer, M. H. Simpson.
Directors, J. S. Williams, William M. Wesson, S. J. Beals, J. N. Barbour, Oliver Lincoln, L. Norcross, E. F. Noyes, John Codman, Esq., A. Wadsworth, William S. Damrell, William Blake, John A. Bolles, Esq.

INSTALLATION AT DUXBURY.—We stated in our last paper that the Installation of the Rev. Josiah Moore over the Congregational Society in Duxbury would take place on Wednesday next, the 14th inst. We have since been informed that the sermon will be preached by the Rev. Mr Young, of this city.

CONGRESSIONAL INTELLIGENCE.

In the Senate on Monday April 28th, after the receipt of several memorials, some against and some in favor of the removal of the deposites, the Senate proceeded to the special order of the day. Mr Bell concluded his remarks in support of his amendment to the resolutions of Mr Poindexter, and on motion of Mr Grundy the Senate adjourned.

In the House of Representatives various memorials were presented on the subject of the removal of the deposites. Among these were one from Essex North District, presented by Mr Osgood, who stated that he had received a letter of instructions from his constituents directing him to vote for a restoration of the deposites, and asked leave to state his reasons for not complying with their wishes. The question having been twice put on granting leave, and no quorum having voted the House adjourned.

In the Senate on Tuesday, the Chair communicated a report from the Secretary of that body, relative to the memorials presented for and against the restoration of the deposites. From this document, it appeared that 114,918 subscribers of the memorials were for, and 8721 against that measure. Mr Bell presented memorials from Somersworth and Dover, N. H. on the subject of the existing distress. A bill, for the relief of the Polish exiles, was reported by the Committee on Public Lands. Mr Webster gave notice, that he should on the following day, move to call up the Military Appropriation Bill, and to suspend the debate on the special order, in order to consider Executive business. Mr Grundy then addressed the Senate in opposition to the amendment proposed by Mr Bibb to the resolutions of Mr Poindexter, until the hour of adjournment.

In the House of Representatives, Mr Lincoln moved a suspension of the rule, in order to introduce a resolution respecting the number of the officers employed in the Post Office Department, and their duties, and the nature and extent of its debts. The motion prevailed, yeas 103, nays 50. The Chair said that the resolution must lie for one day. The General Appropriation Bill was considered in Committee of the Whole, and after several amendments had been made and disposed of, the House adjourned.

In the Senate on Wednesday, the Military Appropriation Bill was recommitted to the Committee on Finance, for the purpose of amendment The resolutions of Mr Poindexter were next considered, and Mr Clay addressed the Senate at length upon the subject. On motion of Mr Wright, the Senate adjourned.

In the House of Representatives, Mr J. Q. Adams gave notice, that he should on Thursday ask leave to introduce a bill, prohibiting the Banks of the District from issuing bills of a smaller denomination than ten dollars. Mr McKennan concluded his remarks in opposition to the resolutions of Mr Mardis. The bill to regulate the value of foreign silver coin was considered in Committee, and reported without further amendment, as were also the bills extending the duration of the Commissions under the French and Neapolitan treaties, the former for one year, and the other for six months. The General Appropriation Bill was then considered in Committee of the Whole. Mr Foot moved to strike out the appropriations for the missions to England and Russia. This motion was supported by Mr Davis of S. C. and Mr J. Q. Adams. Mr A. said he should not vote for an appropriation for a mission to England, until the nomination should be made. He was unwilling to encourage the practice of making appointments during the recess. He questioned the necessity of sending a Minister Plenipotentiary to Russia. Mr Archer read a letter from the Secretary of State, declaring that it was the intention of the Executive to nominate Ministers to both Courts, during the present sessions, *unless circumstances should render it inexpedient*. No question was taken before the Committee rose, and the House adjourned.

In the Senate on Thursday, Mr McKean presented several memorials from the interior of Pennsylvania, in favor of the restoration of the deposites. Mr Chambers presented the proceedings of the late Constitutional meeting at Baltimore, on which an interesting debate arose, which was not concluded, when the Senate proceeded to the consideration of Executive business, until the hour of adjournment.

In the House of Representatives, Mr Adams obtained leave to introduce the resolutions (mentioned above) relating to the notes of the Banks of the District of Columbia. Mr Lincoln observed that in the official paper of that morning, he had seen a base aspersion of the character of one of his colleagues and himself Here the Chair observed that there was no motion before the House. Mr Lincoln said that he wished to state the circumstances to which he had alluded, as an inducement to the House to take up the resolution he had offered relative to the Post Office Department. If the Chair had any objection, he would not insist on proceeding but would move the suspension of the rule, in order to take up the resolution. The motion was rejected, yeas 93, nays 63, two thirds not consenting. The General Appropriation Bill was then considered in Committee, the question being on the motion of Mr Foot, to strike out the appropriations for the mission to England and Russia. Mr J Q. Adams supported the motion. Whenever the Chairman of the Committee on Foreign Relations would say that the nominations would be made, he would vote for the appropriation: but what that gentleman had stated was an oracle, not designed to be intelligible. After a long debate, the motion was rejected, yeas 69, nays 101. The Committee then rose, and the House adjourned.

In the Senate on Friday, Mr Clay, from the Committee on Public Lands, reported a bill appropriating for a limited time, the proceeds of sales of the public lands, accompanied by a report, purporting to be a reply to the Veto Message of the President, on the subject of the same bill. A motion to print 5000 copies of the report, was decided by yeas and nays in the affirmative, yeas 32, nays 9. Mr Southard presented resolutions, calling for the weekly and monthly statements of the Bank of the United States and the deposite banks, and authorizing the Committee of Finance to investigate the condition of these banks with power to send for persons and papers. Mr Webster presented a memorial from citizens of Boston, on the subject of the disparity between the nominal and real value of our gold and silver coins.

In the House of Representatives, the day was occupied in the consideration of the General Appropriation Bill, which was reported to the House with numerous amendments, by the Committee of the Whole. The House then adjourned to Monday.

In the Senate on Saturday, the day was spent, principally in discussions growing out of a memorial presented by Mr Silsbee, from 1000 citizens of New Bedford, Mass. in regard to the existing distress.

GENERAL INTELLIGENCE.

Bunker Hill Monument.—At a meeting of the Directors of the Bunker Hill Monument Association, held at the hall of the Academy of Arts and Sciences, on Monday the fifth day of May, in the year one thousand eight hundred and thirty-four.—

The Report of the Executive Committee having been read and duly considered, it was thereupon

Voted, *first*, That the Monument be raised to the height of one hundred and fifty-nine feet six inches, and be considered as completed when raised to that elevation, as to all effort to be made at this time.

Voted, *secondly*, That all the land purchased by this corporation, situate in Charlestown, be sold for the sum of twenty-five thousand dollars, excepting and reserving a square of at least four hundred feet on each side, and streets of fifty feet wide on the northwestwardly, northeastwardly and southeastwardly sides of the square, (the other side being bounded on a street in Charlestown,) but on condition that this corporation shall have the right to a re conveyance of said land, at any time before the seventeenth day of June, one thousand eight hundred and thirty-seven, on paying the purchase money and interest; the said corporation paying all taxes which may be assessed before the day last mentioned; the purchasers of the land to pay therefor on the first of June next, or at any time within the year one thousand eight hundred and thirty-four, with interest from said first day of June; and that the executive Committee for the time being, and who are at this time, Joseph T. Buckingham, William Sullivan, George Darracott, Nathaniel Hammond, John Skinner, Ebenezer Breed, William W Stone, John P. Thorndike and Joseph Jenkins, be and they hereby are made and constituted the agents of the Bunker Hill Monument Association, for the purpose of making any deed or deeds of the said land of this corporation, in Charlestown, excepting and reserving the said square and said streets, with full power and authority to execute such deed or deeds, and in the name and behalf of this corporation to affix its common seal thereto, and also that said Committee, as such agents of this corporation, have full power and authority to enter into any contract, covenant, or agreement, for and in behalf of this corporation, that the said square and streets shall be forever held sacred to the sole purpose of the Monument, and exempt from all liability to any existing or future debt of this corporation, and to affix the seal to this corporation to any such contract, covenant, or agreement.

Alteration of Boylston St.—In Board of Aldermen, Monday, May 5, a resolve passed that the N. E. line of Boylston street, from the S. E. corner of the house of C. Sprague, to Washington street, be parallel with the N. E. side of Boylston Market-house, and at the distance of 45 1-2 feet therefrom, and all that part of Boylston street lying N. E. of said line be discontinued as part of said street.

Greenough the Sculptor.—We have seen letters from Florence, dated early in March, which state that Mr Greenough was modelling a Byron, from a bust of the famous Bartolini of Florence, said to be the most correct likeness ever taken of his Lordship. Also that he has been recently modelling a bust of the lamented Griffin. The writer adds that the Sculptor has just received orders from a gentleman to the amount of $1300, and that he seems to be both busy and contented. It gives us much pleasure to hear of any new instances of the proper appreciation of American genius in the fine arts, whether it be in our own or a foreign land.

N. Y. Journal of Commerce.

The Judiciary.—The National Intelligencer of Thursday May 1st. says—"Among the morning business in the House of Representatives yesterday, was the report of a bill by Mr Bell, of Tennessee, (from the Judiciary Committeee,) further to extend the Judiciary System of the United States. This bill proposes that the Supreme Court of the United States shall hereafter consist of a Chief Justice and eight Associate Justices, five of whom shall constitute a quorum; to effect which, it is proposed that two additional Associate Justices shall be now appointed. It is further proposed that the districts of Kentucky, Ohio, and Indiana, shall hereafter constitute the seventh judicial circuit; the districts of Tennessee, Missouri, and Illinois, the eighth circuit; and the districts of Louisiana, Mississippi, and Alabama, the ninth circuit; the judges of said eighth and ninth circuits to reside therein.

The importance of the subject of this bill induces us to take this special notice of its introduction, though we doubt its being acted upon the present session, desirable as we believe some extension of the judicial system to be, in reference to the growing and spreading population of the West."

United States Bank Directors. The President having renominated to the Senate four Bank Directors who had been once rejected, the Senate have rejected them again by a vote of 30 to 11.

Colonization.—The Maryland State Colonization Society have succeeded in purchasing and commencing the settlement of a tract of land at Cape Palmas, in Africa, to which they have given the name of Maryland. It contains about 400 square miles. The land is said to be of excellent quality and well timbered, and, in point of salubrity, one of the most desirable spots on the western coast of Africa.

Valuable Copper Mine.—The subterranean treasures of our country are developing in different directions, in an almost unprecedented degree, and the mineral wealth that has lain imbedded in the earth for centuries, is about to be turned to a valuable account. For many years past, specimens of Copper Ore of a rich quality continued to be discovered in the neighborhood of Flemington, Huntingdon county, N. J. which led to the belief that a valuable copper mine was located in that region. After exploring the field where the indications of the ore were most abundant, and sinking one or two shafts, considerable quantities of the ore were found in detached pieces, but not enough to warrant the further prosecution of the work. Within a very short time, from the indicia on the surface, Messrs. Cammann and Stryker, the former a celebrated mineralogist, commenced operations on the farm of the late Joseph Capner, and after digging a few feet succeeded in reaching a very valuable and extensive vein of copper,4 to 5 feet in thickness,and as many or more in breadth. One solid mass of ore of about 1000 pounds in weight has been extracted from the mine, which appears to be inexhaustible, and a second vein equally extensive, has also recently been opened within a few feet of the original excavations. The ore yields from 60 to 70 per cent. pure metal, and is situated in a matrix of the *red shale*. Smelting furnaces are about to be erected, and the work will be prosecuted on a scale coextensive with the importance and value of the treasure to be developed.—*N. Y Daily Adv.*

In the House of Representatives, upon the vote touching the restoration of the deposites to the Bank of the United States, though the friends of the Constitution were in a numerical minority of fifteen, a majority of the States represented voted in favor of the restoration, as will appear from the following list.

Against the Restoration.	For the Restoration.
Maine	Vermont.
New Hampshire.	Massachusetts.
New York.	Connecticut
New Jersey.	*Pennsylvania.*
Georgia.	Delaware.
Alabama.	Maryland.
Tenuessee.	Virginia.
Ohio.	North Carolina.
Indiana.	South Carolina.
Illinois.—10.	Louisiana.
	Kentucky.
	Missouri.—12.

Equally divided—Rhode Island and Mississippi.

FOREIGN INTELLIGENCE.—English papers of April 4th have been received at New York. The following condensed account of the news by this arrival we give from the Traveller of Tuesday.

On the 26th of March, Parliament adjourned to the 14th of April. There is very little intelligence, of any kind, in the English papers, and nothing of general interest relating to their domestic affairs.

Strong feeling appears to have been excited in France by the passage of a law relative to associations, in the chamber of deputies. The majority in favor of the measure was 92 Several of the most distinguished members of the Society of the Rights of Man left Paris in consequence; and a meeting of the *Union of July*, at which Gen. Lafayette presided, expressed their determination to resist its execution. A written protest against this measure was filed by the General in the Chamber.

The indemnity bill for claims of citizens of the United States was under consideration, in the Chamber of Deputies, at the last dates.

Accounts from Madrid of the 21st of March have been received. They give an account of the intended constitution of the Cortes. The civil dissensions are by no means at an end, though the military operations are not prosecuted with great vigor.

It is stated that the Spanish Government have resolved to invade Portugal for the purpose of expelling Don Carlos from that country.

The latest intelligence from Lisbon (to the 16th of March) is rather unfavorable to the prospects of Don Pedro. The troops of Don Miguel were at Santarem, and contemplated an attack upon the constitutional army, which required a considerable augmentation of its force, in order to engage with any prospect of success.

The latest dates from Constantinople are of the 25th of February. Great preparations were then making in the naval department, and large reinforcements had been sent to Sivat, where Redschid Mehemet Pacha was forming a camp, which was to contain a force of 30,000. These preparations were supposed to be designed to counteract any effort, which might be made to compel the Sultan to renounce his engagements with Russia.

Some warlike preparations and movements on the part of Holland, had created uneasiness at Brussels; and it had been asserted in the Paris papers that Leopold had applied to the Cabinet of the Tuilleries for an auxiliary aid of French troops to repel the threatened, or rather the imagined, invasion.

Don Carlos is now at Villa Real, in Portugal, where he has succeeded in collecting about two thousand Spanish soldiers, who are well clad, armed, and organized and only wait a favorable opportunity to take the field.

France. By a late arrival at New York, Paris papers of April 2d have been received, by which it appears that the proposed law authorizing an appropriation of 25,000,000 francs, as indemnity to the United States for French spoliations has been rejected by a majority of 8 votes and that in consequence of it the Duke de Broglie and Gen. Sebastian have resigned their places in the ministry.

NOTICE.

The Massachusetts Convention of Congregational Ministers will hold their annual meeting in the Court House, School Street on Wednesday the 28th inst. at 5 o'clock P. M.

The annual sermon will be preached in Brattle Street church, on Thursday the 29th at 11 o'clock. A. M. by Rev. Samuel Gile of Milton.

G. W. BLAGDEN, *Scribe.*

May 4th, 1834.

*** The Report of the Providence Unitarian Association will appear in our next.

MARRIAGES.

In this city, by Rev. Mr Young, Mr George O. Farmer to Miss Sarah Ann, daughter of William H. Prentice, Esq; By Rev. Mr Adams, Mr Alvan Haley to Miss Mary Sawyer; on Thursday evening, by Rev. Mr Ripley, Mr Jones Goodnow to Miss Almy E. Sawyer; Mr Madison Hawes to Miss Nancy N. Dam; by Rev. Mr Taylor, Mr David Weston to Miss Phebe Adderton; by Rev. Dr Jenks, Mr Samuel D. Bates to Miss Sarah B. Whitney.

In Charlestown, by Rev. Mr Fay, Mr Perley Clarke, to Miss Frances B. Gardner.

In Salem, by Rev. Mr Upham, Mr Oliver Morse of Dracut, to Miss Mary Dakin of Salem.

In Derry, N. H. 5th inst. Mr Daniel McGregor, merchant, of this city, to Miss Elizabeth W. daughter of A Tucker, Esq.

DEATHS.

In this city, Mrs Sarah Ann, wife of Mr R. D. C. Merry, and the daughter of John D. Williams, Esq aged 31.

On Saturday evening, Maria Louisa, daughter of John Crowninshield, Esq. aged 15 years; and on Sunday morning, at the same house, Mrs Hannah, wife of James Armstrong, Esq. of the U. S. Navy, and daughter of Benjamin Crowninshield, Esq. of Danvers, aged 35. On Tuesday last, Mrs Abigail Ward, aged 63.

In Roxbury, on Saturday evening, Elizabeth Eustis, daughter of Rev. George Whitney, aged 3 years and 7 months.

WARE'S Sunday Library, Vol. 3. The Holy Land and its Inhabitants. By S. G. Bulfinch. Just received by L. C. BOWLES, Agent, 141 Washington street. may 10.

THE CHRISTIAN EXAMINER AND GENERAL REVIEW.

JUST published by CHARLES BOWEN, 141, Washington street, the Christian Examiner and General Review, for May, 1834. New Series.

CONTENTS.

Priestley's Life and Correspondence.
Phillis Wheatley's Poems.
Spirit of the Hebrew Scriptures.
The saviour's Sufferings.
Combe's System of Phrenology.
Sadoc and Miriam.
Prison Discipline Report.
Dr Worcester's Last Thoughts.
Notices and Intelligence.—McLellan's Journal; De Sacy's Principles of General Grammar; Putnam's Sermon on the Death of the Rev. Eliphalet Porter, D. D.; Newell's Two Discourses; Palfrey's Sermon; Obituary Notice of Stephen Higginson, Esq.

MASSACHUSETTS TEMPERANCE SOCIETY.

THE Annual Meeting of the Massachusetts Temperance Society will be held in Boston, an Thursday, the 29th day of May.

The meeting for business, at which the Annual Reports of the State and the Auxiliary Societies will be presented, will be held at half past 3 o'clock, in the Court House, School street.

The public services will take place in St. Paul's Church, Tremont-street, at half past 7, P. M.

J. G. STEVENSON, Rec. Sec'ry.

☞By the Constitution all Officers of County, Town, and other local Societies, are ex officio members of the State Society. may 10.

THORBURN'S LIFE AND TIMES.

RUSSELL, ODIORNE & CO. have recently published, Forty Years' Residence in America; or, the Doctrine of a particular providence exemplified in the Life of Grant Thorburn (the original Lawrie Todd), Seedsman, New York. Written by himself.

The last No. of the London Evangelical Magazine has the following remarks upon this intensely interesting book:

"This book, like the subject of it, is a great curiosity. It describes, with evident marks of truth and integrity, the life of a man who has passed through a greater number of vicissitudes than ordinarily fall to the lot of mortals. The author must have been a determined sceptic indeed had he not reached the belief of a particular providence. The great charm, however, of the book is, that, throughout, it traces the gracious hand of God, in all the successive scenes of a life unusually eventful. We do not wonder that a genius so fertile as that of Mr Galt should find his Lawrie Todd in Grant Thorburn. We can assure our readers that no romance was necessary to paint the story of such a man's life; its sober realities have more than all the interest of the best constructed fiction. His seizure, in 1792, at Dalkeith as a person suspected of sedition; his embarkation for America; his entrance on life, in New York, with the small sum of THREE CENTS; his gradual but striking rise in the world; his love story; his heroic adventures among his fellow citizens during the awful visitation of the yellow fever; his religious connexions; his intercourse with some of the most remarkable men who have flourished during the last fifty years; the singular providences by which his whole life has been attended: all may be regarded as the romance of real life. Mr T. is an egotist, to a certain extent; but there is so much goodness, and sense, and piety in all he says, that we can bear with those infirmities which peep out in his authorship."

April 26.

SUNDAY SCHOOL LIBRARIES.

THE subscribers will in future pay particular attention to the execution of orders for Sunday School Libraries, having a large stock of books of a suitable character, which will be put low. Among others they have purchased the whole of the edition of Nichols' Theology, a work whose suitableness for this purpose is too well known to require comments; also the abstract of the Geneva Catechism; Ray's animal economy; Channing's catechism; the Young Florist; Recollections of Jotham Anderson, prayers for young children and young persons, compiled by a teacher,, &c. &c. When the selection is left to us, care will be taken to send the most suitable works in the market, and for this purpose we shall avail ourselves in the selection of the friendly advice of the Rev. Mr WHITMAN, agent for the American Unitarian Association, whose office is kept over our store.

May 3. RUSSELL ODIORNE & Co.

B. H. GREENE, 124 Washington street, has now in press and will shortly publish a work written during hours of sickness, entitled

PIOUS THOUGHTS. By a Lady of Boston.

"May the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer."—Psalm xix 14.

Also in Press. a volume of Sermons by the late Rev. E. S. Goodwin of Sandwich Mass.

Also, Allen's Questions on the *Acts*.

☞Sunday School Libraries supplied on very reasonable terms. 13t april 19.

MILTON ACADEMY.

THE Spring term of this Institution will commence April the 7th inst. and continue twelve weeks. In this Institution will be taught all the studies preparatory to admission into any of our colleges,the higher branches of Mathematics,Belles Lettres,and the principles of Natural Law. Instruction will also be given, in the French, Spanish, and Italian Languages, and the ornamental branches, Music, Painting, and Drawing. An additional building, connected with the Academy and the house occupied by the preceptor, is now erecting, and will be completed in a few days, The said building is fitted for a boarding house and particularly intended for the accommodation of those parents who may wish to place their children in the family of the preceptor. Miss Davenport, who will board with the preceptor, will take charge of the female department, and have the general management of the same. Great attention will be bestowed upon the morals, manners and health of the pupils. Terms $5 per quarter for all branches. except the modern languages, Painting, and Music upon the piano forte. For these, there will be the additional charge of $3 per quarter, with the exception of the last, which will be $5; Board with the preceptor $2 per week. Pupils received at any time during the term.

THOMAS SNOW, Principal.
MISS DAVENPORT, Preceptress.

Milton April 4th, 1834.

LIBERAL PREACHER FOR MARCH.

JUST published, at 134 Washington St. The Liberal Preacher for March 1834. containing a Sermon by Rev. J. B. Fox, of Newburyport entitled "The use of Life."

NOTICE.

The publisher of the Liberal Preacher has made arrangements, which he hopes will enable him to present to the readers of this work a succession of discourses suited to build up the spiritual life in the soul. Adopting the principle expressed in the motto which is prefixed to the publication, that its object should be, not so much to expound as to apply truth, not to state or defend articles of faith so much as to urge believers to "adorn the doctrine of God our Saviour in all things," the editor will make it his aim to procure sermons that shall give serious and spiritual views of character,—shall press the great doctrine and sanctions of the gospel upon the conscience, and exhibit religion in its influences and efficacy as 'the power of God' to reform, to sanctify and to bless 'the whole man.' Endeavoring to adhere rigidly to this principle, while he follows the general plan that has been pursued in the conduct of the work in former years, he believes that he shall meet the wishes and wants of the subscribers. Feb 1

THE NEW JERUSALEM MAGAZINE F R MAY 1834.

JUST published by CLAPP & BROADERS 11 School street.

CONTENTS.

Discourse from Psalm CXI. 10.
Freedom.
On the Human Form and the correspondence of natural things to spiritual.
Imagination.
Swedenborg's "Animal Kingdom."
Dialogues concerning the Doctrines and truths of the New Church No. 2
Distinctive Qualities of Seeing and Hearing, considered in relation to the reception of truth.
Progress of social Disorganization.

may 10.

BIBLICAL REPERTORY.

THE Biblical Repertory is puplished quarterly in Philadelphia, by RUSSELL & MARTIEN, in January, April, July, and October, at Three Dollars per annum, payable in advance.

AGENTS.

Baltimore J. W. Tilyard.
Boston Mass. Messrs. Crocker & Brewster, Booksellers.
New York, J. P. Haven, Bookseller, and S. Brown, Office of the Seamen's Friend, 82 Nassau Street.
Albany, N Y. W. C. Little, Bokseller.
Princeton N. J. James Clark, and A. W. Bradford, at the Seminary.
New Brunswick, N. J. Rev. J. H. Jones.
Pitsburgh, Pa. John I. Kay & Co. Booksellers.
Union Seminary, Prince Edward county Va. The Librarian.
Natchez, Miss. Rev. Benjamin Chase.

A CARD.

THE Subscriber would respectfully inform clergymen and others interested in the purchasing of Books for Juvenile Libraries, that he has just issued a complete Catalogue of such Books and Manuals as are most approved for the Juvenile Libraries and Sunday Schools of Liberal Parishes, to which is added a list of valuable Theological and Miscellaneous works for public and private Libraries.

☞ Orders for books of this description will be executed at a great reduction from former prices.

L. C. BOWLES, Agent,
141 Washington st. opposite the Old South.
april 19 1stf

WARE'S SUNDAY LIBRARY. Vol. 3 comprises the *Holy Land and its Inhabitants* by S. G. BULFINCH; containing a description and history, (ancient and modern) of Palestine—its sacred, political, civil, and domestic antiquities—with remarks on its commerce, agriculture, arts, &c. With a map—forming a volume of great interest and peculiar fitness for Sabbath School Libraries. Edited by Rev. HENRY WARE, Jr.

The subscribers will in future pay particular attention to the execution of orders for Sunday School Libraries, having a large variety of Books suitable for this purpose, which will be sold at moderate prices. RUSSELL ODIORNE & Co. May 3.

STOCK OF A BOOKSTORE.

THE stock of Books and Stationary in the store No. 141 Washington street, is offered for sale at very reduced prices. The assortment comprises a great variety of Theological and miscellaneous Works, and Books for Juvenile Libraries and Sunday Schools.

L. C. BOWLES, Agent,
No. 141 Washington street, opposite the Old South.
march 29 1stf

THE WORTHY SON OF HARVARD COLLEGE.

A Sermon preached in the chapel of that Institution, on Lord's day afternoon, March 23, 1834. By John G. Palfrey, A. M. Professor of Biblical Literature. Just published and for sale by RUSSELL, ODIORNE & Co. May 3.

THE Doctrine of the Bible concerning the Messiah. By an Aged Layman.
Just received by RUSSELL ODIORNE & CO.

POETRY.

[From the Southern Rose Bud.]

SABBATH EVENING.

The calm, holy light of the Sabbath is fading;
Wearied and dim is the Eye of the morn;
Clad in rich garments, the wing'd clouds are braiding
Rainbow-hued curtains, day's couch to adorn.

Soft o'er each floweret, the dew-drop is stealing,
Folded and mute is the wing of the breeze;
Nature has hush'd each tumultuous feeling;
Scarcely a zephyr is heard 'mid the trees.

Sentinel stars, from their far dwellings gleaming,
Bare their bright foreheads to ether's pure gaze;
Night's peerless queen, with her diadem beaming,
Pours o'er the landscape her silvery rays.

Free from earth's turmoil, each bosom is waking
Heavenly notes, on the harp of the mind;
Nerv'd by its measure, devotion is breaking
The strong, iron fetters, her pinions that bind.

Sorrow and sin, by her touch disenchanted,
Pass, like dim dreams at the light of the day,
Halo-crown'd hope, with her aspect undaunted,
Points to meek faith the ethereal way.

* * * * * * * *

Star of the wilderness! where art thou hasting?
Lend to the darkness thy beauteous spell:
Far from thy home, thou art weary and wasting;
Exile from heaven, we bid thee farewell.

If such be the sweetness that flows from the fountain,
Who 'mid the dry, sandy desert would roam?
Pilgrim! press on, to the riches past counting,
Nor seek in this pale, darksome dwelling thy home.

Oh! for the dawn of that endless tomorrow,
That sends for its herald this bright fleeting day:
Oh! for that haven, where safe from all sorrow,
We 'll joy in the bliss of a long Sabbath day.

[From the Monthly Repository]

LUKE XXII. 61.

"The Lord turned and looked on Peter."

What language in that look! Swifter than thought
The Apostle's eye it caught,
And sank into his very soul!
Through every vein a thrilling tremor crept:
Away he stole,
And wept;
Bitterly he wept!

And thus it seemed to say: "Was that *thy* voice—
Friend of my early choice?
And is thy vaunted courage fled?
Was it for this I stretched my hand to save—
And bade thee tread
The wave,
The treach'rous wave?

And thou, my warmest friend, hast *thou* forgot
Thy Master's present lot—
His former love—thy hope—thy fear?—
Thy thrice-told tale dost thou remember yet?
Dost thou still hear
Thy vow—
Thy broken vow?"

Such was that piercing look! Swifter than thought
The Apostle's eye it caught,
And sank into his very soul!—
Through ev'ry vein a thrilling tremor crept:
Away he stole,
And wept;
Bitterly he wept!

J. C. W.

MISCELLANEOUS.

POCAHONTAS.

The following sketch of the character of *Pocahontas*, is from Mr Hillard's "*Life of Captain John Smith*," contained in the second volume of Sparks's *American Biography*. For many interesting particulars respecting this remarkable personage, we refer our readers to the work itself.

It is difficult to speak of the character of Pocahontas, without falling into extravagance. Though our whole knowledge of her is confined to a few brilliant and striking incidents, yet there is in them so complete a consistency, that reason, as well as imagination, permits us to construct the whole character from these occasional manifestations. She seems to have possessed every quality essential to the perfection of the female character; the most graceful modesty, the most winning sensibility, strong affections, tenderness and delicacy of feeling, dovelike gentleness, and most entire disinterestedness. These beautiful qualities were not in her nurtured and trained by the influences of refined life, but were the native and spontaneous growth of her heart and soul.

Her mind had not been formed and fed by books, or the conversation of the gifted and cultivated; the nameless graces of polished life had not surrounded her from her birth and created that tact in manner and deportment, and becoming propriety in carriage and conversation, which all well bred people, however differing originally in refinement and delicacy of perception, seem to possess in about the same degree; nor had the coarse forms of actual life been, to her eyes, concealed by the elegant drapery which civilization throws over them. From her earliest years she had been familiar with rude ways of living, uncouth habits and lawless passions. Yet she seems to have been, from the first, a being distinct from and unlike her people, though in the midst of them. She reminds one of a delicate wildflower, growing up in the cleft of a rock, where the eye can discern no soil for its roots to grasp, and sustain its slender stalk. We behold her as she came from the hands of her Maker, who seems to have created her in a spirit of rebuke to the pride of civilization, giving to an Indian girl, reared in the depths of a Virginian forest, that symmetry of feminine loveliness, which we but seldom see, with all our helps and appliances, and all that moral machinery with which we work upon the raw material character.

But in our admiration of what is lovely and attractive in the character of Pocahontas, we must not overlook the highest moral qualities, which command respect almost to reverence. Moral courage, dignity, and independence are among her most conspicuous traits. Before we can do justice to them we must take into consideration the circumstances under which they were displayed. At the time when the English first appeared in Virginia, she was a child but twelve or thirteen years old. These formidable strangers immediately awakened in the breasts of her people the strongest passions of hatred and fear, and Captain Smith, in particular, was looked upon as a being whose powers of injuring them were irresistible and superhuman. What could have been more natural than that this young girl should have had all these feelings exaggerated by the creative imagination of childhood, that Capt. Smith should have haunted her dreams, and that she should not have had the courage to look upon the man to whom her excited fancy had given an outward appearance corresponding to his frightful attributes?

But the very first act of her life, as known to us, puts her far above the notions and prejudices of her people, and stamps at once a seal of marked superiority upon her character. And from this elevation she never descends. Her motives are peculiar to herself, and take no tinge from the passions and opinions around her. She thinks and acts for herself, and does not hesitate, when thereto constrained, to leave her father, and trust for protection to that respect, which was awakened alike by her high birth and high character among the whole Indian race. It is certainly a remarkable combination which we see in her, of gentleness and sweetness with strength of mind, decision, and firm consistency of purpose, and would be so in any female, reared under the most favorable influences.

The lot of Pocahontas may be considered a happy one, notwithstanding the pang which her affectionate nature must have felt, in being called, so early to part from her husband and child. It was her good fortune to be the instrument, in the hand of Providence for bringing about a league of peace and amity between her own nation and the English, a consummation most agreeable to her taste and feelings. The many favors which she bestowed upon the colonists, were by them gratefully acknowledged, and obtained for her a rich harvest of attentions in England. Her name and deeds have not been suffered to pass out of the minds of men, nor are they discerned only by the glimmering light of tradition. Captain Smith seems to have repaid the vast debt of gratitude which he owed her, by the immortality which his eloquent and feeling pen has given her. Who has not heard the beautiful story of her heroism, and who, that has heard it, has not felt his heart throb quick with generous admiration? She has become one of the darlings of history, and her name is as familiar as a household word to the numerous and powerful descendants of the "feeble folk," whom she protected and befriended.

Her own blood flows in the veins of many honorable families, who trace back with pride their descent from this daughter of a despised people. She has been a powerful, though silent advocate, in behalf of the race to which she belonged. Her deeds have covered a multitude of their sins. When disgusted with numerous recitals of their cruelty and treachery, and about to pass an unfavorable judgment in our minds upon the Indian character, at the thought of Pocahontas our "rigor relents." With a softened heart we are ready to admit that there must have been fine elements in a people, from among whom such a being could spring.

BLACKS AT CINCINNATI.

The article given below, respecting the adult blacks of Cincinnati, is from a correspondent of the New York Evangelist. If the statements in the latter part of the article respecting the perfidy of masters, be true, their names ought to be published with expressions of reprobation in every newspaper of the Union.

Some important facts in regard to the character of emancipated negroes, and their ability to provide for themselves, have recently fallen under my observation in the city of Cincinnati. A large majority of the adult blacks in that city, are liberated slaves. Many of them earned with their own hands and paid six hundred, and some nearly fourteen hundred dollars for themselves individually, and for themselves and their families. The majority of these have likewise acquired considerable property since their liberation. Many of them have already purchased their friends out of slavery!—and it is probable that at least one third of the adult blacks in this city, are employed in earning money to buy their friends and relatives now in slavery. And this too is accomplished under peculiar embarrassments, heaped upon them by the oppressive laws of this state. They hold a debating society for mutual improvement every week. A lyceum in which lectures will be delivered two or three times a week, and male and female schools are being established among them by abolitionists of the institution. Many of them meet in Bible classes, and Sabbath schools. And yet, these industrious people, have to be constantly on the alert to avoid being kidnapped, and sold into slavery, to supply the New-Orleans market! It has several times happened to these persecuted people, *after partly paying the ransom* of their relatives, that the master has sold the objects of their toil to slave-traders, who have carried them into hopeless bondage. This was the case recently in regard to a wife, whose husband had paid in part for her freedom, and was laboring in this county to earn the residue. The master sold her for the New-Orleans market! A grandmother had redeemed her daughter, and several grandchildren out of slavery. Only one little girl remained, and the stipulated sum for her liberation had nearly all been paid. Disregarding his solemn pledges, the master sold the child to a man who was about to remove out of the State (Kentucky.) Distracted, the grandmother went to the former master and entreated him with tears, either to re-purchase the little girl, or refund the money she had paid him. He would do neither. With much effort, she succeeded in borrowing a sum sufficient to purchase her at full price of the latter master, while the former retained his ill gotten lucre. This transpired within three weeks. But why need I go on? Who will heed the cry of the oppressed? My soul sickens as I ponder over these *legalized* cruelties.

GEORGIA.

An outline of the state of things in Georgia, in regard to religion, literature, and law, as viewed by a correspondent of the New York Observer. will be found in the following extracts.

My visit to this State has caused me to see several of its most important towns and cities. There is quite a number of beautiful towns and villages—Augusta, Savannah, Macon, Columbus, Milledgeville, Athens, Washington, &c. Many new towns are springing up in the western and north-western part of Georgia. My object, however, in this letter, is not to give you a description of this large and important State, but only to give you some facts of general interest.

Your readers will be glad to hear that the college—styled *Franklin College*, and located at Athens—is in a more flourishing condition than it ever was before. It has now one hundred and five students.

It was incorporated in 1788-89; but it did not go into operation until 1802. In 1816, the college sold the 30,000 acres of land appropriated to it by the State, for $100,000, and invested the money in the Georgia State Bank, for which the State stipulated that the institution should receive eight per cent interest—that is, $8,000 annually. In 1830, the Legislature appropriated the sum of $6,000 annually to it And as the tuition fees are about $3,500 per annum, the yearly income of the college is about $17,500.

A few years ago, one of the college edifices was burnt, and with it the library of the institution. The edifice has since been rebuilt, and a good library procured. The philosophical and chemical apparatus is quite extensive, and kept in a good condition.

The moral influence which pervades the institution is of the happiest kind. Good order prevails, and religion exerts a delightful influence.

There are several good academies in Georgia. Each principal town has one of some description or other.

A Manual Labor Academy has been established by the Presbyterians, in the vicinity of Athens. The Baptists have established one near Eatonton. This is theological, as well as literary. A Manual Labor School has been commenced in the neighborhood of Darien. Lyceums have been recently commenced in several places, through the efforts of Mr Holbrook, who has been spending the winter in this State.

There are several good Female Seminaries; and it is truly delightful to see that the interest felt on this subject is becoming deeper and wider every year.

The Legislature has recently incorporated a Medical College, to be located at Augusta. Six professors are appointed, and a suitable building is about to be erected.

At the same place, a Law School has been recently opened by Mr Gould, a son of the professor of that name in the celebrated Litchfield Law School. There are already ten or twelve students attending it.

The judiciary system of this State is the most remarkable anomaly, in judicial arrangements which I have ever seen. The primary courts of each county are held by five justices, elected by the people for four years. The *superior* courts are held by judges appointed by the Legislature. They are nine or ten in number, and each has a district embracing several counties. They hold their offices during three years. *There is no appeal from their decisions!* It is true they meet twice a year to consult about matters, and to consult each other on doubtful cases, and do often (though under no obligation to do it) reverse their own decisions after such consultation being had. This is a substitute,—but certainly an insufficient one—for a Court of Appeals.

Not long since, the Legislature resolved to do away with imprisonment in the penitentiary, of future convicts, and return to the former modes of punishment—*cropping*, *whipping*, *branding*, &c.! But, one year's experiment of this retrograde movement towards barbarism, was sufficient.

The population of Georgia increases rapidly. But it will not long continue to do so, for all the new lands will soon be occupied. Almost all the southern half of the State is poor land, covered with pine, and fit for cultivation only along the water courses. A considerable quantity of *rice*, and some *sugar* is made along the seaboard.

This State has a fund of $500,000 for the promotion of education. The interest of one half is devoted to Academies, and that of the other half is appropriated to the several counties, to educate poor children—a most defective and objectionable provision!

Religion is gaining ground in Georgia. Good churches are becoming established in all the important towns and villages, and are supplied with a capable ministry.

BIRDS.

The return of the birds is in most undeviating order. Those, who left us last, who seemed unwilling to depart from their accustomed haunts, and to turn from those whose friendship they were wont to experience, are the first to greet us with their vernal melody. Thus, as soon as the spring opens, we hear the blue-bird chirping upon our housetops, and the song of the robin awakens us from our morning drowsiness. The marsh-lark, too, is seen skimming through the air, and the black-bird returns to his favorite meadow lands. The air is soon re-peopled with its multitude of songsters, and the fields and woodlands resound with swelling notes of music What a signal example to man also to join in the Anthem, and to make the song of praise universal! Man is the only reasoning creature on earth; yet seems to be the only doubting and thankless creature among the vast millions that the Creator has formed.

Ye savage carles, in mischief rife,
Why rob sweet innocence of life.

If we recollect aright, we said something on the subject a year ago; we stated the importance of preventing the destruction of the birds and their use to farmers and gardeners by their destroying millions of troublesome insects.

But, on the whole, what signifies preaching or talking, or writing on these subjects? Sad experience may, after a course of years, bring people to an acknowledgement that these little animals were made for some other purpose, than to be sported with and murdered by lazy men, and worthless boys; that they are of essential benefit to the agriculturist, and it is to his interest as a cultivator of the soil, and to his credit as a man of true feeling, that they be preserved.—*Old Colony Memorial.*

BALLOONS.

It is frequently asked of what use are Balloons, since they cannot be navigated through the air, but are borne about at the pleasure of the winds. Their uses are various and important—and it is to be wondered that the scientific men in this country do not avail themselves of their use, to add to the common stock of knowledge.

It is a well established fact that Napoleon made use of them in his armies on more than one occasion, by which to reconnoitre the position of his enemies, when he could obtain information by no other means. Balloons may be made use of also, to raise great weights to certain heights—to go over or ascend precipitous mountains—to descend into vallies before inaccessible—to raise lights to immense heights during the night—and to convey signals by sea and land. They may also be made to serve to ascertain the velocities and directions of the several winds, which blow in different regions of the atmosphere; of establishing important facts relating to electricity—and to gain some knowledge of the formation of meteors in the region of clouds.—*Mer. Jour.*

REV. JOHN WESLEY.

The following anecdote of Mr. Wesley, we quote from the New York Weekly Messenger.

In the year 1776 the Rev. John Wesley received the following letter, in consequence of a recent resolution of the government that circulars should be sent to all persons who were suspected of having plate, on which they had not paid the duty:

"Reverend Sir,

"As the Commissioners cannot doubt that you have plate for which hitherto you have neglected to make an entry, they have directed me to send you the above copy of the lords' order to inform you that they expect that you forthwith make the entry of all your plate, and such time as you have owned, used, had or kept any quantity of silver plate, chargeable by the act of parliament; as in default hereof the board will be obliged to signify your refusal to their lordships

"N. B. An immediate answer is desired."

Mr Wesley replied as follows:

"Sir,

"I have two silver tea-spoons at London, and two at Bristol: this is all the plate which I have at present; and I shall not buy any more while so many around me want bread.

"I am, sir, your most humble servant,

"JOHN WESLEY."

Perhaps there never was a more charitable man than Mr Wesley. His liberality knew no bounds but an empty pocket. He gave away, not merely a certain part of his income, but all that he had: his wants being provided for, he devoted all the rest to the necessities of others. He entered upon this good work at a very early period. We are told that when he had thirty pounds a year, he lived on twenty-eight, and gave away forty shillings. The next year, receiving sixty pounds, he still lived on twenty-eight, and gave away thirty-two. The third year he received ninety pounds, and gave away sixty-two. The fourth year he received one hundred and twenty pounds. Still he lived on twenty-eight, and gave to the poor ninety-two. During the rest of his life he lived economically; and during the course of fifty years, it has been supposed that he gave away more than thirty thousand pounds.

NEW ENGLAND MAGAZINE FOR MAY.

JUST published by J. T. Buckingham, the New England Magazine for May. .

CONTENTS.

Observations relative to the Execution of Major Andre.
Moral Novels.
Sketch of a Voyage to Labrador, Newfoundland, &c.
The Slain Officer.
Poets and property.
Changes.
Autobiography of Matthew Carey. Letters XIV. XV. XVI.
My first Dining out.
Suicide Pond.
Black Hawk.
The Introductory Discourse and the Lectures delivered before the American Institute of Instruction, in Boston, August, 1833.
The Library of American Biography. Conducted by Jared Sparks. Vol. I
The Treasury of Knowledge and Library of reference. Parts IV. V. and VI.
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THE MARRIAGE PRESENT.

THE Marriage Present. "*Her husband is known in the gates when he sitteth among the elders of the land.*" This day Published by J. DOWE, 130 Washington Street. 6t April 12.

EDINBURGH REVIEW, NO CXVIII.

THIS day published by LILLY WAIT & Co. 121 Washington Street.

CONTENTS.

Art. I. 1. An Enquiry into the Expediency of the existing Restrictions on the Importation of Foreign Corn. By John Barton, Esq. 2. Report from the Select Committee on Agriculture, with Minutes of Evidence.

II. A Rhymed Plea for Tolerance, in Two Dialogues; with a Prefatory Dialogue.

III. Historical Memoirs of the House of Russell, from the Time of the Norman Conquest. With a Preliminary Volume on the first race of Ancestry whence the House of Russell had its orgin. By J. H. Wiffen. M. R. S. L.

IV. 1. Du Systeme Penitentiare aux Etats Unis, et de son application en France; suivi d'une Appendice sur les Colonies Penales, et de Notes statisques. Par MM. G. de Beaumont et A. de Tocqueville. 2. Thoughts on Secondary Punishments, in a Letter to Earl Grey. By Richard Whately, D. D. Archbishop of Dublin. 3. Reports from the Select Committee on Secondary Punishments, together with the Minutes of Evidence, and an Appendix of Papers.

V. Travels and Reserches in Caffraria: describing the Character, Customs, and Moral Condition, of the Tribes inhabiting that portion of Southern Africa: With historical and topographical Remarks, illustrative of the State and Prospects of the British Settlement on its Borders, the Introduction of Christianity, and the Progress of Civilisation. By Stephen Kay, Corresponding Member of the South African Institution.

VI. Considerations on the Law of Libel as relating to Publications on the subject of Religion. By John Search.

VII. Memoirs of the Court of Charles I. By Lucy Aikin.

VIII. Astronomy and General Physics considered with reference to Natural Theology. By the Rev. William Whewell, M. A. Fellow and Tutor of Trinity College, Cambridge.

IX. 1. A Protest against 'The Reform Ministry and the Reformed Parliament.' By an Opposition Member. 2. A Refutation of the Calumnies against the Lord Chancellor in the last Number of the 'Quarterly Review;' in an Article on 'The Reform Ministry and the Reformed Parliament.'

X. 1. Report delivered to the Committee in aid of Corporate Reform, November 8th, 1833; containing a statement of some of the evils and abuses existing in the Corporation, and in the Municipal Trading Companies of the City of London. 2. Digested Report of the Evidence taken before the Corporation Commissioners at Cambridge.

XI. The Church of England *versus* the Holy Scriptures. An address, with some additions, delivered by J. F. Winks, at the Great Hall of the New Rooms, Wellington Street, Leicester, August 8 1833.

XII. A History of the Right Honourable William Pitt, Earl of Chatham, containing his Speeches in Parliament, a considerable portion of his correspondence when Secretary of State, upon France, Spanish, and American affairs, never before published; and an account of the principal events and persons of his time, connected with his life, sentiments and administration. By the Rev. Francis Thackeray, A.M.

TEMPERANCE TRACTS.

The Council of the Massachusetts Temperance Society have resolved to publish a series of Tracts and Essays, and have appointed Ford & Damrel, publishers of the Temperance Journal, their agents to whom orders for publications are to be addressed.

Tract No. 1, of this series, entitled, "Remarks on the comparative Profits of Grocers and Retailers, as derived from Temperate and Intemperate Customers," has been just published.

Tract No 2, on "Making Money by Selling Rum"

Tract No. 3. "Doings of the Council of the Mass. Temperance Society."

Tract No 4. "Proceedings of the Suffolk County Temperance Society, at the simultaneous celebration at Faneuil Hall, Feb 25, 1834.

These tracts are printed in a neat style, and sold at the rate of 1200 pages for $1.—No. 1, contains 16, and No. 2, 8 pages.

☞Orders from individuals or Societies, will receive prompt attention.

TEMPERANCE ALMANACK.

RUSSELL, ODIORNE, & METCALF, and FORD & DAMRELL (Publishers of the Temperance Journal) have now in Press, the *Temperance Family Almanack* for 1835, calculated generally for New England and Canada The Astronomical Calculations have been made with great care by ROBERT TREAT PAINE Esq. Editor of the astronomical part of the *American Almanack*. The Editor will be assisted by several distinguished literary gentlemen of this city who will enrich the work by valuable suggestions, statements and anecdotes relative to the great subject of temperance. Arrangements are making with local publishers in the interior, to give the work the widest circulation possible. It will be printed in a very neat style, and sold at a small advance upon the cost. Any suggestions or facts relative to the subject will receive due attention, if left with the Publishers.
March 22.

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, 110 138 Washington street, Boston have published and keep constatly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part.

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen.

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Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1vol 8vo, with plates.

Combe's Element's of Phrenology, 1 vol 12mo.

Observations on Mental Derangement; being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature, and treatment of insanity; By Andrew Combe, M. D. tf April 5.

ENGLAND AND AMERICA.—A comparison of the social and political state of both nations.

Dymond's Essays on the Principles of Morality, and the private and political rights and obligations of mankind with a preface; by Rev. George Bush, M. A. For sale by RUSSELL, ODIORNE & CO. 134 Washington street.
March 15.

THE Gospels of St John and Matthew, in Greek on the Hamiltonian System. By James Hamilton.
Also, the Gospel of St John in Latin.
This day received by RUSSELL, ODIORNE & CO.
april 19

TRACT OF THE A. U. A.

JUST published by CHARLES BOWEN 141 Washington Street the Tract of the American Unitarian Association for March, entitled "Jesus Christ not a literal Sacrifice." By Rev. John Pierpont. April 12.

HARRIET MARTINEAU.

CLAPP & BROADERS, No. 11 School street, have for sale a few beautifully Lithographed Heads of this distinguished writer. Proof Impressions on India paper. april 19

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